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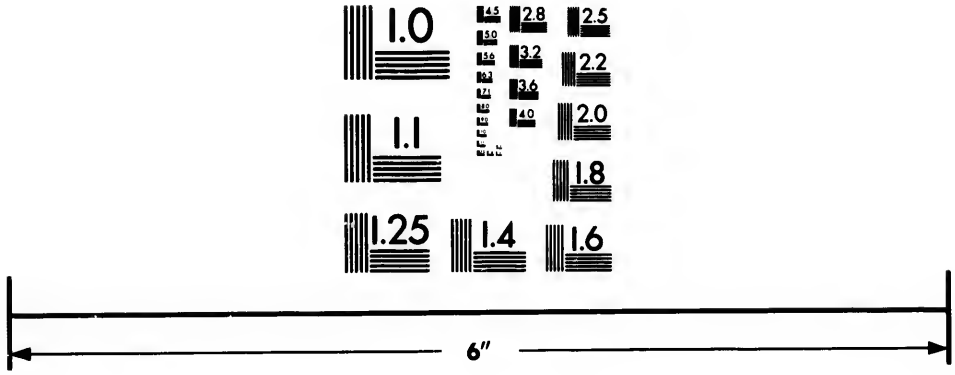

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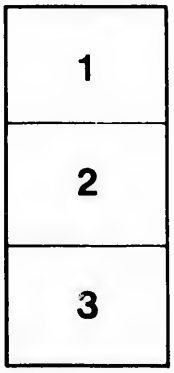

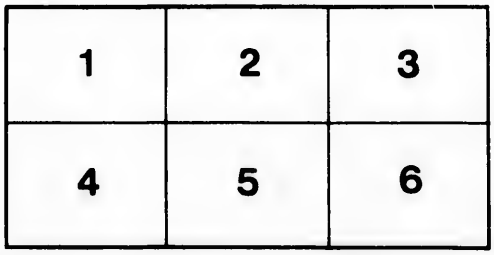

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A MANUAL

FOR THE VISITATION OF

THE SICK;

INTENDED AS A HELP TO CLERGYMEN IN THE PERFORMANCE OF THAT DUTY:

TO WHICH IS ADDED,

The Office for Private Baptism.

BY

THE REV. JAMES BEAVEN, D.D.

AUTHOR OF THE "HELP TO CATECHISING."

53263 190

Second Edition.

LONDON: HAMILTON, ADAMS, AND CO.
PATERNOSTER ROW.

LEICESTER: CROSSLEY AND CLARKE.

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PREFACE TO THE

SECOND EDITION.

When the Compiler of this little work was first called upon by his office as a Clergyman to visit the sick, he thought it right to make as much use as possible of the Service provided for that purpose in the Prayer Book; but he found that much more was necessary than the mere use of the forms there provided.

The Service itself directs that an examination should be instituted respecting the person's repentance; yet it is difficult to conduct such an examination extempore

from the offence which is evidently given by many necessary and proper questions, especially when put by a young man; whilst, when read from a book, they are received without offence. One of Mr. Kettlewell's tracts supplies a suitable series of questions, and having been found useful, they have been transferred with some alterations to Appendix, No. 2, of this Manual.

Again the direction to question the sick person as to his belief in the Apostles' Creed is often perfectly nugatory if it goes no further; partly because some do not really understand it, partly because many more have no idea that the belief of it is to have any influence in detail on their feelings or conduct. A tract of Bishop

Wilson's has supplied suitable questions, which have been found exceedingly useful, and which will be found in the first part of the Appendix. The examination, whether the person is in charity with all the world is provided for in a similar manner in Appendix, No. 3. These tracts likewise suggested the idea of reading passages of Scripture having a relation to the subjects of examination, and of weaving portions of Scripture into forms of devotion, such as are to be found in Appendices, No. 4, 5, and 6: and experience further suggested the great convenience of arranging such portions of Scripture as are suited for a sick room under certain heads, for more convenient reference, which has been done in No. 7.

With regard to the examinations into the faith, repentance, and charity of the sick person, it has been found best, where time permits, to make them the subjects of several visits: and when the mind of the person is duly awakened by them, it is desirable to bring him to direct confession of sin; for which act forms are provided in Appendix, No. 4, derived entirely from the Scriptures and the Prayer Book.

No. 5, provides for the exceptional case of persons who have used the means already provided for obtaining peace of mind, but have not obtained it. This will arise for the most part from causes peculiar to the disorder or to the constitution of the person; and accordingly this Appendix includes the Prayer pro-

vided in the Prayer Book "for persons troubled in mind or conscience."

No. 6, supplies a form, which has been found of use, for the expression of thankfulness and the confirmation of faith, after having received comfort by previous devotional exercises.

The first edition of this little book contained no collection of forms for the varying cases which occur, in which the Minister desires to offer prayer with special reference to the actual condition of the sick person, beyond the order suggested by the Prayer Book. This has been all along complained of as a great defect, and has impeded the circulation of the Manual; and as the Compiler did himself subsequently in the course of his ministry

find occasion to add various forms for his own use in manuscript, which have been communicated to others and used by them, he has followed the advice of friends and subjoined them as an 8th Appendix; which terminates with a form which the Compiler has found useful, when called upon to visit the house of those who have lately lost a relation or friend, especially before the funeral.

He has added the Office for Private Baptism for an obvious reason.

He thinks it right to add that the remaining unsold copies of the first edition have been used in getting this second edition through the press.

There are no doubt works more full and valuable than this, especially the

Visitatio Infirmorum; but the Compiler knows of none so small and portable, and at the same time so suited to the varying wants of the Minister.

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ORDER FOR THE VISITATION

OF

THE SICK.

When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,

PEACE be to this house, and to all that dwell in it.

When he cometh into the sick man's presence, he shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him.*

Minister. Let the enemy have no advantage of *him;*

Answer. Nor the wicked approach to hurt *him.*

Minister. Be unto *him,* O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

Then shall the Minister exhort the sick person after this form, or other like.

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth chapter to the Hebrews) "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom his Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." These words, good *brother*, are written in the holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his

gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and

condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the Faith, saying thus,

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Re-

surrection of the flesh; and everlasting life after death?

The sick person shall answer,

All this I stedfastly believe.*

*Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.**

These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.

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* See Appendix, No. 1.

* See Appendix, No. 2, 3, and 4.

The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.

Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then the Priest shall say the Collect following.

Let us pray.

O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgive-

ness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

Then shall the Minister say this Psalm.

In te, Domine, speravi. Psal. lxxi.

In thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me;

for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for; thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Adding this.

O, SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

Then shall the Minister say,

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

Then p. 26.

And after that shall say,

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen. *

A Prayer for a sick child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy plea-

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* See Appendix, No. 5 and 6.

sure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

A Prayer for a sick person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him*

unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen.

A commendatory Prayer for a sick person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We

humbly commend the soul of this thy servant our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son, our Lord. Amen.

THE COMMUNION

OF

THE SICK.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of

the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

ALMIGHTY, ever-living God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. Amen.

The Epistle. Heb. xii. 5.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which the Priest shall proceed according to the form prescribed for the holy Communion, beginning at these words,

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sa-

crament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by the Minister, both he and the People kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past, And grant that we may ever hereafter Serve and

please thee In newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

Then shall the Priest stand up, and turning himself to the People pronounce this Absolution:

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

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Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me, all that travail and are heavy laden, and I will refresh you.—*St. Matt.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that be-

lieve in him, should not perish, but have everlasting life.—*St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.—1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.—1 *St. John* ii. 1.

After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father,* Almighty, everlasting God.

* These words, [Holy Father,] must be omitted on Trinity Sunday.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen. to p. 33.

PROPER PREFACES.

Upon Christmas-day, *and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin.

Therefore with Angels &c.

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus

Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

Therefore with Angels, &c.

Upon Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

Therefore with Angels, &c.

Upon Whit-Sunday, *and six days after.*

THROUGH Jesus Christ our Lord, according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead

them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

Therefore with Angels, &c.

Upon the Feast of Trinity *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality.

Therefore with Angels, &c.

After each of which Prefaces shall immediately be said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy,

Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood; and that we may evermore dwell in him, and he in us. Amen.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread

before the people, and take the Cup into his hands, he shall say the prayer of Consecration, as followeth.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption, who made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: Who in the same night that he was betrayed took bread,* and when he had given thanks, he brake it,† and gave it to his

* Here the Priest is to take the Paten into his hands.
† Here to break the Bread.

disciples, saying, Take, eat, this is my Body * which is given for you, do this in remembrance of me. Likewise after supper he took the cup,† and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this ‡ is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this as oft as ye shall drink it in remembrance of me. Amen.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person. And when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

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* Here to lay his hand upon all the Bread.
† Here to take the Cup into his hand.
‡ And here to lay his hand upon every Vessel, (be it Chalice or Flagon) in which there is any Wine to be consecrated.

And the Minister that delivereth the Cup to any one, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

After shall be said as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour

and glory be unto thee, O Father Almighty, world without end. Amen.

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting Kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said,

GLORY be to God on high, and in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the

knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.

When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [In thee, O Lord, have

I put my trust, &c.] *and go straight to the Communion.*

In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

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APPENDIX,

No. 1.

But because it oftentimes happens that persons repeat the Creed without understanding it, it will be sometimes expedient to examine the sick person under the several articles of the Creed, in the following, or the like manner:

You say that you believe *in God.*

You believe then that there is One who was before all things, and will be for ever;—from everlasting to everlasting.

You believe that he is every where, and can see every thing, and knows

every thing. You believe that he sees all your actions, and hears all your words, and knows all your thoughts.

You believe that he is good to all, even to those of his creatures who have most offended him; and that he never does any thing that is not for good; for instance, when he sends us sickness or any other affliction, it is intended for our good.

You believe likewise that he is holy, and that he cannot endure sin;—"he is of purer eyes than to behold iniquity."

You believe that he is just;—that he must punish sin in some way or another; and that he never sends us any punishment which we do not deserve.

You believe in God *the Father.*

You mean the Father of our Saviour Jesus Christ.

And he is likewise *your* Father, by creation ;—the Father of the Spirits of all flesh. And you do not think that having made you, he would willingly see you perish.

He is likewise your Father by baptism. He then adopted you into his family. And he will not willingly cut you off from him for ever.

And if he has created a clean heart and renewed a right spirit within you, he has become your Father by making you like him ; and he will never forsake you.

You believe that he is *Almighty.*

You believe then that he can raise you up from this affliction, and make

every means effectual. If you think your recovery desirable then, I hope that though you use all proper means, you trust in him alone to bring it about.

You believe that God can punish you for ever, if you die without being reconciled to him.

You believe likewise that he is able to bring about any change in your mind which is necessary to fit you for heaven; that he can support you under temptations and afflictions; that he can help you to gain the victory over sin; and that he can enable you to persevere in his service to the end of your life.

You believe that he is the *Maker of heaven and earth*, and of every thing in them.

Then he made *you*. For what pur-

pose did he make you? Was it not that you might know and serve Him in this world, and by that means be happy with Him in heaven for ever? Then he placed you in this world that you might be prepared and made fit for another.

And did he leave you ignorant of this? Did he not send his ministers to inform you of it? Did he not cause his Holy Word to be written to inform you of it? Did you not find every one persuaded that it was the case? And did he leave you without means of preparing? Had you not a conscience to warn you of what is right and what is wrong? Did he not enlighten and incline your mind by his Holy Spirit? Did he not appoint one day in seven especially for you to em-

ploy it in learning the way to heaven, and in being helped forward in the way? Did he not appoint the publick worship for the same purpose? Then you believe that it will be your own fault if you do not answer the end for which God made you.

You say that God is the maker of heaven and earth: you do not believe that when God made the world he left it to itself? He takes care even of the smallest things. A sparrow does not fall to the ground without his notice. The hairs of our heads are all numbered. Then whatever afflictions befal us are with his permission. And if we take them aright they help to rouse our minds,—and remind us that we are not always to remain in this world,—and incline us

to prepare for death. And we may trust that if we do improve them aright, God will give us a happy issue out of them at that time which will be best for us.

You believe *in Jesus Christ his only Son.*

You believe then that Jesus is the Son of God? And that he is the only begotten Son of God. All men are sons of God by creation: Christians are his sons by adoption: but Jesus is the only-begotten Son of God. He is the beginning and the ending, the first and the last. By him the Father made the worlds. He is himself God over all, blessed for ever.

Do you know what his name *Jesus* signifies? A Saviour. And why then was he called Jesus? Because

he came to save his people from their sins. Then we need to be saved from our sins,—from the punishment of them,—from God's displeasure on account of them,—from the dominion of them? And Christ is a Saviour to us by bearing the punishment,—by opening a way to the throne of mercy by his atoning blood, and thus making our peace with God,—by conquering Satan, who would keep us under the dominion of sin, and enabling us to overcome sin. Do you feel the necessity of such a Saviour to yourself? Can you trust that he is so a Saviour to you?

Do you know why he is called *Christ?* Christ signifies anointed. Anciently, kings, priests, and prophets were anointed. Therefore when

we call Jesus *Christ*, we signify that he is to us a prophet, a priest, and a king. Jesus taught his followers the way to heaven; and in so doing he acted as a prophet. When we heartily believe and embrace that way of going to heaven which Jesus has made known to us in the New Testament, then we believe in Christ our prophet. Jesus offered himself a sacrifice for the sins of the world, and by that means opened the kingdom of heaven to all that believe in him; and in that he acted as a priest. When we heartily trust in the merits of his sacrifice, and hope for salvation for the sake of it, then we believe in Christ our priest. Jesus is head and ruler over his church, to defend his followers from their ene-

mies, to direct and govern them in this world, and to bring them at last to heaven; and in that he acts as king. And when we obey his commandments, and trust in his protection, and hope that one day he will cause us to enter into eternal happiness, then we believe in Christ our king.

You believe that he is *our Lord.*

He is our Lord because he is God over all, and as such he is to be worshipped and glorified. He is more peculiarly Lord of us Christians:—for he has delivered us from the servitude of the Devil, both by conquering him, and by laying down his life to redeem us. And therefore, being bought with such a price, we are bound to glorify him in our body and in our spirit, which are his. We are

bound to live for him, and to his honour.

You believe that he was *conceived by the Holy Ghost:* that is, the body of Jesus was not begotten by man, but formed by the Holy Ghost. If he had been begotten by man he would have had the sinfulness of our nature, and consequently he could not have been united in one person with the Godhead, and therefore could not have atoned for our sins. But he was made without sin, that having lived without sin, he might make us free from sin, Let us adore the mystery of God made flesh, with thankfulness to that God who so stooped from his glory as to veil himself in flesh for man's redemption.

You believe that he was *born of the*

Virgin Mary. He appeared an infant, thence grew up to be a child, was capable of increasing in wisdom as well as in stature, was subject to his parents, was hungry and poor; he rejoiced and wept: and in truth though he was God, he showed himself to be perfect man, with all our weaknesses and infirmities,—sin excepted. Then he can feel for you, can he not? And you may believe that he is willing to comfort, and assist, and relieve you. He was tempted likewise by Satan, as you are. Then he knows what it is to be tempted: and he is as willing as he is able to succour you when you are tempted.

You believe that he *suffered.*

He suffered great distress of mind in the garden of Gethsemane, at the

thought of what he had to undergo. What was his prayer then? "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." So you may pray to be delivered from your suffering: but then you should add as he did—Not as I will, but as thou wilt. He suffered false accusations, cruel mockings, and buffetings and scourgings; yet he was meek and patient, he reviled not, he threatened not. If we would partake of his glory, must we not follow the example of his patience?

You say he suffered *under Pontius Pilate.*

He submitted to suffer from the deputy of the emperor of the Romans, though he was King of kings, and

though Pilate was a wicked and unjust man. Should we then wonder if we suffer from the wickedness of men like ourselves? Must we not expect to be like our Lord and Master?

Our Saviour was *crucified.*

You understand what is meant by being crucified. He was nailed by his hands and feet to a cross till he was dead. It must have been a very painful and a very lingering death. And what was our Saviour's prayer for those who mocked him in his agony? "Father, forgive them, for they know not what they do." Can we thus pray for those who reproach and insult us? But our Saviour's suffering was not confined to his body. His mind suffered also. He bore the sins of the whole world. He bore *your* sins. Then

you acknowledge yourself a sinner. You acknowledge that you have erred and strayed from God's ways,—that you have left undone that which you ought to have done, and done that which you ought not to have done, and that there is no health in you. And it was to atone for sin that Christ shed his blood on the cross. So that even God was so desirous to reconcile us to himself, that he gave his own Son for us, yet did not see it right to pardon sin without the shedding of the blood of his only Son. What an evil and wicked thing then sin must be! And how ought we to hate and abhor that which brought God's only Son to the cross! And how exceeding great was the love of Christ for us rebellious creatures, for

him to have been willing to suffer as he did for us! And how exceeding great must have been the love of God the Father to us, that he gave up his only Son to die for us! And how can we escape if we neglect so great salvation?

You recollect that our Saviour, when he hung upon the cross, exclaimed—My God, my God, why hast thou forsaken me? It seemed to him then as a man, as though God had utterly departed from him. Now do you not think that a man dying in his sins, if he is sensible, must have this feeling in his dying hour? Or if not then, his soul must feel it when it is separated from the body. He must feel that God has forsaken him. Our Saviour then suffered even that part of the sting of death. And he

suffered this, in order that if we are true Christians we might not suffer it. He felt forsaken by God, that we might be able to say—"Though I pass through the valley of the shadow of death I will fear no evil."

You believe that Christ *died* on the cross. Why did he die? Was it not that he might suffer the whole penalty of sin? Death, you know, was the punishment which God sentenced our first parents to for sin. And it was necessary for him who was to redeem us from the curse of the law to suffer its curse himself.

And so he was *buried.*

For God had said to Adam—Dust thou art, and unto dust thou shalt return. This was part of the penalty of sin: and our Saviour underwent it accordingly.

And so he *descended into hell* :— not into the place of torment, but into the abode of the spirits of the dead.

He did this that he might undergo the whole of the condition of death :— that he might be in all points like unto his brethren in the flesh. But the part of the place called hell to which our Saviour went was paradise, was it not? He said to the thief—" This day shalt thou be with me in paradise." Then we, if we die in Him, may trust to go where he went, and to rest from our labours.

You believe that Christ *rose again the third day from the dead.*

His soul was not left in hell, neither did his sacred body see corruption. Now Christ's rising again from the dead proved that he was not a mere

man, but the Son of God. It proved likewise that he had fully made an atonement for our sins: for otherwise he must have continued under the power of death. It proved likewise that God's justice was fully satisfied: otherwise he would not have raised him to life again. And it is through the perfectness of the atonement which Christ made, that we are capable of being justified. So Christ rose again, that we might be justified. Then you may trust that your sins are fully atoned for by the death of Christ,—and if you repent, and rely on the merit of his death, you may trust that you are accepted and justified for his sake. Again, if Christ had not risen from the dead, we could have had no hope of rising again. Our

bodies must have remained in the dust, and our souls separate from them, and out of heaven. But now we may be assured that as the head is risen, so the members shall rise. We may trust our bodies and souls to his safe keeping, in hope of a joyful resurrection.

You believe that Christ *ascended into heaven.*

He has instructed us likewise that he is gone to prepare a place there for those who love him. Then if we live by faith in Him, in the fear and love of God, we may trust that he is gone to prepare a place for us. We may and ought to set our affections on things above ;—to live for heaven ;—and to show that we do so by purifying ourselves even as he is pure.

If we do not so, we do not truly place our hopes on heaven,—neither are we those for whom heaven is prepared. We should therefore arouse ourselves from our dangerous slumber, and pray God to teach and incline us so to do.

You believe that he *sitteth on the right hand of God the Father Almighty.*

And what does he do for us at God's right hand? Does he not intercede for us? And if the Son of God intercedes for us, will not God certainly hear the prayers of the true penitent that prays in the name of Jesus Christ. And sitting at the right hand of power, does not Christ rule over all things for the benefit of his true members? And will he not then make all things work together

for good to those who love him? And will he not save to the uttermost those who come to God by him?

You believe that *from thence he shall come to judge the quick and the dead:*—that is, the living and the dead.

Then you expect to stand before the judgment seat of Christ? It is a solemn and awful thought. And how will you be judged? According to what you have done. Not according to what you have felt, nor according to how you have prayed;—but according to what you have *done*. Can you trust that you have in the main been endeavouring to please God, who sent his Son to die for you? Can you trust that you have denied yourself, and have been led by the Spirit of God?

Can you trust that you have been overcoming sin, and that you have been enabled to advance in that which is good? If so, you may humbly trust, not for your own goodness, but through Christ's bloodshedding, that you shall enter into eternal happiness.

If you cannot trust that this has been your case, remember that time is short and uncertain, and at the same time that Christ is ready to receive all, however sinful, who turn to God with all their heart. Make him then your Saviour now, that when he comes to judge you, he may be your friend. Turn to God; approach him in Christ's name; confess your sins to him without reserve; pray to him for the sake of the blood of Christ to forgive you, and not only that, but to

cleanse your heart by his Holy Spirit, that you may be able to begin from this time forward to live to Him.

You believe in *the Holy Ghost.*

You believe that he is the author of all the good thoughts, and good desires, and good resolutions we have: that he puts them into our minds. You believe then that we are to be thankful to him, and to glorify him for every thing good which we perceive in ourselves. You believe that without his help it is impossible that our hearts should be made clean and pure, or that we should lead upright and Christian lives. You have reason to know that you too often neglect or resist the admonitions of the Holy Spirit. You therefore see the necessity of praying God not to take his Holy

Spirit from you,—of thanking him for the grace he has already given you, —of suffering your mind to be led by the Holy Spirit,—and of desiring and praying for the constant communion and fellowship of the Holy Spirit.

And you believe that the Holy Ghost inspired good men in ancient times to write the Holy Scriptures. You see the importance of being acquainted with the Bible. You see that if we neglect what he has made known to us in the Bible, it will not be likely that any thing more will be done for us. You see that by the study of his Blessed Word we shall be able to know his will, and to love it more and more, and to be more and more conformed to it.

And you believe that the Holy

Ghost sends the Ministers of the Church; and that he will teach you by their mouths, if you wish to learn. And you ought therefore to attend upon their ministry, and expect a blessing by listening to their instructions?

You believe in *the holy Catholick Church.*

The Church of Christ signifies all who outwardly belong to Christ,—all who have been added to the church by baptism:—except those who have denied Christ, and those who have been cut off from the Church by just authority. *Catholick* signifies, in all parts of the world. The Catholick Church therefore signifies all those persons throughout the world who profess to believe in Christ, and have been united to the visible body of his

followers by baptism. All Christians then are but one Church, and Christ is the Head of the Church.

And you believe that the Holy Ghost is sent to all the members of the Church to make them holy,—that they are temples of the Holy Ghost:—that therefore is the reason why you speak of the *holy* Church.

Now you consider yourself a member of the Church of Christ. You were made so when you were baptized. You consider yourself bound therefore to act as a member of the Church: that is, as a member of a holy Church, you ought to lead a holy life. And as it is appointed for Christ to have a Catholick Church, that is, one Church all over the world, you ought to be careful how you do

any thing to divide the Church; and to entertain kind feelings towards all your fellow Christians, however wrong you think their conduct to be; and to be particularly attached to those who lead holy lives, and endeavour to keep unity; and to pray to God to make all Christians see the wrongness of their divisions, and to cause them to unite in one body again, and to increase daily the number of those who are holy, not only in title, but also in life.

You believe in *the communion of saints.*

Saints is another word for Christians, because all Christians ought to be truly saints. Communion signifies enjoying a thing together. The communion of saints signifies therefore, that Christians have certain blessings

and privileges which they may enjoy together without injury,—or rather with great benefit: for instance, they may all enjoy the blessing and favour of God;—they may all enjoy peace of mind through the atonement of Christ, and the hope of eternal happiness;—they may all enjoy the enlightening and sanctifying of the Holy Ghost. Now you believe in this, do you not? There are certain ways appointed of our shewing that we all believe that we share these things together, high and low, rich and poor, one as well as another. Publick worship, for instance, is one way of enjoying the communion of saints, in praying to God and praising him. Do you believe in this? Have you acted accordingly? The Sacrament

of the Lord's Supper is a means appointed for our having communion in the sacrifice of Christ, and the benefits of it. Do you believe that we enjoy these benefits the more by holding communion with one another in the Lord's Supper? Has your practice agreed with your belief?

You believe in *the forgiveness of sins.*

Then you believe that we may have our sins forgiven. Who died in order that we might be forgiven? And what kind of persons will God forgive? Is it not those that repent, and unfeignedly believe the holy Gospel? Then if you wish to be forgiven, you must repent of your sins. What do you mean by repenting?—Being sorry for them, and endeavouring not to

commit them again. But you must likewise believe the Gospel, must you not? What do you mean by the Gospel?—The Gospel means good news,—the good news that God sent his Son into the world to die for the sins of the whole world, that those who repent and believe in this goodness of God might be forgiven. Then you must believe in this, and rely upon it, and be thankful to God for it. And if you really repent of your sins, and really trust for forgiveness to God's mercy for the sake of Christ, God will forgive you.

You believe in *the resurrection of the body.*

Then you believe that you will rise again at the last day. And if you die in your sins, you will rise again in

your sins. And if you die at peace with God by real repentance, and humble faith, and sincere obedience, you will rise at peace with God.

You believe in *the life everlasting*. Then you expect to live for ever in another world. And if you should die without forsaking sin, you would live for ever in misery. And if you turn to God with all your heart, and believe in Christ your Saviour, and desire to have the thoughts of your heart cleansed by the inspiration of the Holy Spirit, and are diligent to deny yourself every thing wrong, and to follow after every thing you know to be good,—you will live for ever in heaven. Then you doubtless think that it is your chief business here to prepare for heaven?

And now can you look upon God as a Father who was once offended with you, but is now reconciled to you. Can you trust that God the Son is *your* Saviour,—an atonement for *your* sins? Can you trust that God the Holy Ghost is *your* sanctifier,—that he is now making your heart and words and conduct better and better? Can you look forward with hope to the resurrection of the body and the life everlasting?

If you can, praise God for the grace he has bestowed on you, and pray him to keep you in this faith:—if not, pray him to teach you to understand, and to enable you to believe more stedfastly, the Articles of the Christian Faith.

It may be proper to conclude this examination with one or the other of the following Prayers, according to the state of mind of the person visited.

ALMIGHTY and most merciful God, we yield thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee. Increase this knowledge and confirm this faith in us evermore. Give thine especial grace to this thy servant, who has witnessed a good confession. Let him not be of the number of those who draw back to perdition, but of them that believe to the saving of the soul. Help him to hold fast without wavering that faith which he has now professed; and make it to be in him a faith that worketh by love

and obedience to thee,—by love and kindness to all,—and by every meek and patient and holy and Christian temper and disposition;—so that he may walk worthy of his calling, and adorn the doctrine of God his Saviour in all things. Grant this, O Lord, for the sake of thy dear Son, our Saviour, Jesus Christ.

Or this:

ALMIGHTY God, from whom proceedeth every good and perfect gift, we beseech thee to look down upon this thy servant; and shine into his mind with the light of thy Holy Spirit, that he may have a right understanding of the truths of thy Holy Gospel. And so open and dispose his heart to the faithful receiving of them, that he

may have a perfect belief of thy Holy Word, a firm faith in the promises declared to us in Christ Jesus our Lord, and a sincere obedience to thy most holy will, through the same our Saviour Jesus Christ.

No. 2.

In order to the due performance of the directions given for the examination of the sick person's repentance, charity, and other things before mentioned, it may be proper to proceed to instruct and examine him in the following or the like manner:

We cannot repent truly, unless we see and feel the greatness and the number of our sins.

It is written in Holy Scripture that "we have all sinned, and come short

of the glory of God," and that "if we say we have no sin we deceive ourselves, and the truth is not in us." And in the prayer book we are taught "not to cloke or dissemble our sins before the face of Almighty God, but to confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same." I will therefore set before you the laws of God by which we shall be judged, and I will ask you such questions as may serve to call your sins to your remembrance. And be not too tender of yourself; but remember that the more strictly you examine yourself, the truer will be your repentance, and the better grounded your hope of forgiveness.

It is the duty of every man to *fear*

God. Have you lived in the fear of God,—like a man who felt that God saw him, and would call him to account another day? Or have you lived too much in forgetfulness of God?

It is the duty of every man to *worship* God constantly. Has that been your practice? Do you every morning and every night pray to God? Do you pray to him with your heart? Do you take every opportunity of going to the publick worship? And do you join in that with your mind and heart? Do you pray to God at other times; for instance, when you feel yourself tempted to any particular sin, or when you are entering on any difficult duty? Do you thank God for any blessings you enjoy, temporal or spiritual?

It is the duty of every man to put his whole *trust* in God. Have you been in the habit of doing so? Or have you trusted to yourself or to other persons for getting on in the world? Or have you trusted in yourself alone for getting to heaven at the last? Do you trust in Christ for the forgiveness of your sins, and in the Holy Spirit for making you a clean heart?

It is the duty of every man to *love* God. Is it your chief aim to please God? Are you better satisfied when you have endeavoured to please God than when you have thought nothing about him? Do you take any pleasure in holding intercourse with God by prayer, and giving thanks, and reading or hearing his word, or meditation?

Do you take pleasure in thinking of being with God in heaven?

It is the duty of every man to *honour* God. Have you done so? Have you honoured his Holy Name by not using it profanely or thoughtlessly? Do you honour that day which God has set apart for himself? Do you set it apart for God? Or do you make it a day of amusement or business, instead of a day of religion? Do you every Sunday try to make some advancement in what is good? Do you honour the Word of God by trying to live according to it? Do you honour the house of God by behaving reverently whilst you are there, and by trying to profit by your attendance there?

It is the duty of every man to *serve*

and obey God. Have you endeavoured to obey God to the utmost of your power? Have you made God's will the rule of your conduct?

I will now come to *your duty to your neighbour*. You know that by neighbour is signified not only a person who lives near you, but also any person whatever whom you have it in your power to benefit or to injure.

Your duty to your neighbour is to *love* him as yourself, and to do to others as you would wish them to do to you. If you were in distress, or trouble, or sickness, you would wish other persons to feel for you. Have you been in the habit of feeling for the afflictions of others? Have you done what you could to help or comfort them?

To go to other things: Have you endeavoured to treat all persons with kindness, not to show pride to any one, not to despise any one? Have you endeavoured not to encourage yourself in disliking others?

Did you never neglect or disobey your parents? Have you honoured and obeyed the king, and not spoken evil of him? Have you always done that which was right and honest by those who have employed you? Have you studied the comfort and good of your children? Have you treated all under you with kindness? Have you never borne ill will to any person,—nor been angry with them without just cause,—nor been passionate and peevish? Have you never indulged in unchaste thoughts, nor in immodest

words and actions? Have you never tempted any other person to any sin of uncleanness? Have you never taken advantage of another in your dealings?—of his ignorance, or easiness of temper, or necessity? Have you never said any thing against another that you did not know to be true? You would think yourself hardly treated if all that you really had done amiss were published:—but have you never published other persons' faults and failings without good cause? Have you been as tender of the reputation of others as you would have them be of yours?

Lastly, have you never coveted what belonged to another? When you saw another person enjoying himself, and yourself suffering, have you

never wished for some of his abundance? Have you never been discontented with your own lot? Have you never murmured that some others were so much better off than you?

I will now leave you to yourself and to your own thoughts, when I have first set before you a few passages of Scripture, and when we have prayed for God's blessing on your meditations.

Our iniquities are all before him, and our secret sins are set in the light of his countenance.—*Psalm* xc. 8.

He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy.—*Prov.* xxviii. 13.

If we say that we have no sin, we

deceive ourselves; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 *John* i. 19.

Remember your ways, and all your doings wherein you have been defiled, and loathe yourselves in your own sight for all the evils that you have committed.—*Ezek.* xx. 43.

The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.—*Ps.* li. 17.

Let us pray.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts;

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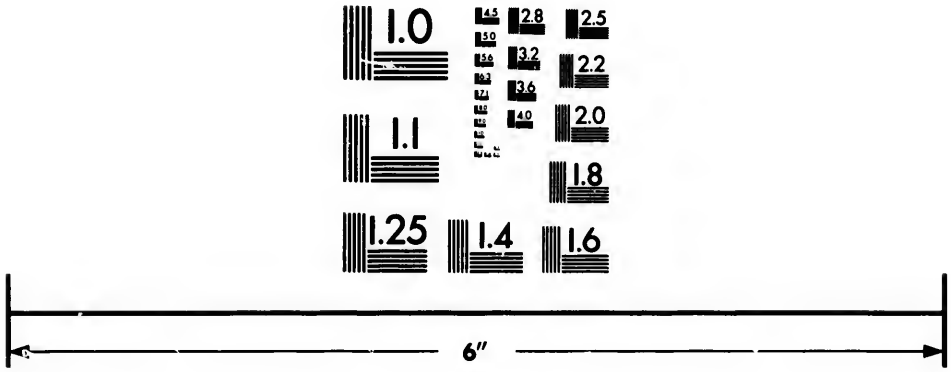

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that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord.

Having proceeded thus far in leading the sick person to examine himself, it may be proper at the next visit to go on in the following or the like manner:

HAVE you bethought yourself of the questions which I put to you concerning your obedience to the law of God? Have you called to mind your own transgressions? And are you now ashamed and grieved for your sins? Are you sorry for having sinned against that God who gave you every good thing you ever had, and who

sent his only Son to die for you? Are you sorry for having sinned against that ever blessed Saviour who came into the world, and suffered death upon the cross for you,—and who now pleads your cause at God's right hand? Are you sorry for having grieved that blessed and holy Spirit, who has put good thoughts into your mind, and striven to keep you from sin?

And do you perceive how great is the wickedness of sinning against such goodness? And are you offended with yourself for having thought so little about God, and for having yielded to sin as you have? And do you perceive that unless you are forgiven you must remain under the displeasure of the Almighty? And can

you endure the thought of not going to heaven?

And do you not see that your sins have sprung from a sinful and rebellious heart?—and that if your heart continues in such a state you will go on to sin against God? And in this state can you go to heaven?

And do you think you can do any thing to deserve God's forgiveness? Do you not see that it is only God's mercy you can look to?—that if Christ had not died for your sins you must have perished?

And do you see that you are unable of yourself to reform your life, and mortify your evil desires, and subdue your evil thoughts, and make you a clean heart?—that you want the aid of God's Holy Spirit to incline your

will to it, and to strengthen your resolution?—and that you cannot expect God to help you except for Christ's sake? And do you not see that without repentance you can never be forgiven?—that Christ's death will not avail you unless you repent? But you know that God is always ready to help you?—that he has done much for you already?—that he has sent this sickness to warn you, and to cause me to visit you?

Do you then desire henceforward to forsake all sin? Are you resolved that by God's help you will forsake it? Are you resolved to pray for the help of his grace? Are you resolved not to encourage any wrong thoughts or tempers,—nor to yield to any temptations?

No. 3.

I AM directed to examine you whether you be in charity with all the world.

Now it is written, (Matt. vi. 14, 15.) If ye forgive men their trespasses, your heavenly Father will likewise forgive you your trespasses. Do you then from the bottom of your heart forgive those who have injured or offended you? Are you resolved by God's grace not to indulge any ill-will towards them,—but rather to return good for evil? Do you remember any person in particular with whom you have

been in ill-will? Would you wish him to know that you have no unkind feeling towards him now?

You must know likewise that if you have injured any person by word or deed, you cannot expect God to forgive you until you have done what you can to make him amends, and to be reconciled to him. For it is written, (Matt. v. 23, 24.) If thou bring thy gift to the altar, and there remember-est that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift. If then God would not accept a gift from a man whilst his brother had any thing against him,—how much more when you need the gift of pardon from God

ought you to acknowledge your faults to those whom you have injured, and endeavour to the utmost to make them amends? Do you then know any one who has just cause to be offended with you? Do you desire and intend to acknowledge your fault to him, and to request him to be reconciled to you? Do you remember any wrong that you have done to any person? Is it in your power to make him amends? Do you intend to do so?

You know that being in debt to any person without trying to pay him is a sin. If that is your case, do you repent of it? Have you ever signified to that person that you are sorry for it? Have you done what you could that he may be paid what is owing to him?

If you have ever tempted any person to sin, do you wish that person to be made sensible of his sin? Will you do what you can for this purpose? If nothing more is in your power, will you pray earnestly to God to show that person his sin?

You know that we are only stewards of our property for God's use. Have you then been careful out of what you have to help the poor and distressed to the utmost of your power? Have you done good in other ways where you could? Is there any thing more of this kind that you wish to do?

No. 4.

Then shall the Minister proceed and say:

It is written in the word of God—If I regard iniquity in my heart the Lord will not hear me.—*Ps.* lxvi. 18.

On the other hand it is written for our encouragement—Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.—*Ezek.* xviii. 30.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—*Isai.* i. 18.

With the Lord there is mercy; and with him is plenteous redemption. *Psalm* cxxx. 7.

Like as a father pitieth his children, so the Lord pitieth them that fear him: for he knoweth our frame; he remembereth that we are dust.—*Psalm* ciii. 13, 14.

The blood of Jesus Christ his Son cleanseth us from all sin.—1 *John* i. 7.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance, and forgiveness of sins.—*Acts* v. 31.

And that repentance and remission of sins should be preached in his name among all nations.—*Luke* xxiv. 47.

Who his own self bare our sins in his own body on the tree.—1 *Peter* ii. 24.

The chastisement of our peace was upon him; and with his stripes we are healed.—*Isai.* liii. 5.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 *Timothy* 1. 15.

There is joy in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance.—*Luke* xv. 7.

Every one that exalteth himself shall be abased; but he that humbleth himself shall be exalted.—*Luke* xviii. 14.

To this man will I look, saith the Lord, even to him that is poor and of a contrite spirit, and trembleth at my word.—*Isai.* lxvi. 2.

I dwell in the high and holy place with him also that is of a contrite and

humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—*Isai.* lvii. 15.

He healeth the broken in heart, and bindeth up their wounds.—*Psalm* cxlvii. 3.

You have now heard who those are to whom God will shew mercy, even to those who are sorrowful and contrite on account of their sins, and who are resolved not to regard iniquity in their hearts, but to repent and turn themselves from all their transgressions. You have heard likewise through whom God is ready to shew mercy, even Jesus Christ our Saviour, who died on the cross to make atonement for our sins. Cloke not then nor dissemble your sins before the face of Almighty God your heavenly Fa-

ther; but confess them with an humble, lowly, penitent and obedient heart: and in this spirit come to the throne of grace, that you may find mercy by faith in Christ, and grace to help you in time of need.

Let us pray.

Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare

thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father for his sake; that we may hereafter live a godly, righteous, and sober life, to the glory of thy Holy Name. Amen.

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings;

the remembrance of them is grievous unto us; the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name; through Jesus Christ our Lord. Amen.

Have mercy upon me, O Lord, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Mine iniquities are increased over my head: and my trespass is grown up to the heaven.

I have sinned against thee: and done evil in thy sight.

Behold I was shapen in wickedness: and in sin hath my mother conceived me.

Lo, thou requirest truth in the inward parts: but I have gone astray like a sheep that is lost.

Enter not into judgment with thy servant, O Lord: for in thy sight shall no man living be justified.

If thou, Lord, shouldst mark iniquities: O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared: with thee is mercy and plenteous redemption.

Purge thou me, and I shall be clean:

wash me, and I shall be whiter than snow.

Turn thy face away from my sins: and blot out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Let us pray.

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved:

Mercifully forgive us our trespasses; receive and comfort us who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into judgment with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord.

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people,

who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us; through the merits and mediation of thy blessed Son, Jesus Christ our Lord.

No. 5.

But if there is no cause for a special confession of sins, and special absolution, and the sick person appears to be brought to true repentance, and to be in charity with all men,—and yet that he cannot take courage from the promises of God's Holy Word;—Or if, after absolution, he is still discomforted; Let the Minister endeavour to find out the cause of his trouble, and, by whatever Christian methods he sees fit, to remove it. And let him use with the person the prayer following:

A Prayer for persons troubled in mind or conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity

and compassion upon this thy afflicted servant. Thou writest bitter things against *him,* and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy

and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. Amen.

Adding this:

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord.

Then may the Minister set forth the mercy of God as it is exhibited in the following sentences of Holy Scripture:

WILL the Lord cast off for ever? and will he be favourable no more?—*Psalm* lxxvii. 7.

Is his mercy clean gone for ever? Doth his promise fail for evermore?—v. 8.

Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?—v. 9.

The Lord is merciful and gracious: slow to anger, and plenteous in mercy. *Ps.* ciii. 8.

He will not always chide: neither will he keep his anger for ever.—v. 9.

He retaineth not his anger for ever:

because he delighteth in mercy.—*Micah* vii. 18.

He will turn again, he will have compassion upon us: and he will cast all our sins into the depths of the sea.—v. 19.

When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive.—*Ezek.* xviii. 27.

Because he considereth, and turneth away from all his transgressions which he hath committed, he shall surely live, he shall not die.—v. 28.

Come unto me, saith Christ, all ye that labour, and are heavy laden, and I will give you rest.—*Matt.* xi. 28.

If any man sin, we have an advocate with the Father, Jesus Christ the

righteous: and he is the propitiation for our sins.—1 *John* ii. 1, 2.

We have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are.—*Heb.* iv. 15.

In that he himself hath suffered, being tempted, he is able to succour them that are tempted.—*Heb.* ii. 18.

He can have compassion on the ignorant, and on them that are out of the way; for that he himself also was compassed with infirmity.—*Heb.* v. 2.

The Lord taketh pleasure in them that fear him; in them that hope in his mercy.—*Psalm* cxlvii. 11.

In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.—*Phil.* iv. 6.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—v. 7.

No. 6.

Whenever the person visited, being truly penitent, has arrived at some degree of peace of mind through comfort of the Holy Scripture, it may be proper to teach him to express his thankfulness and to confirm his faith by the following hymn of praise:

THE bruised reed, O Lord, thou hast not broken: nor quenched the smoking flax.

Thou hast made me to hear of joy and gladness: that the bones which thou hast broken may rejoice.

I said—I will confess my transgressions to the Lord: and so thou forgavest the wickedness of my sin.

Thou hast restored to me the joy of thy salvation: and upheld me with thy free Spirit.

I will receive the cup of salvation: and call upon the name of the Lord,

I will pay my vows in the presence of all his people: in the courts of the Lord's house.

Blessed is the man whose transgression is forgiven: whose sin is covered.

Blessed is the man to whom the Lord imputeth not iniquity: and in whose spirit there is no guile.

Blessed is the man whom thou chastenest, O Lord: and teachest him out of thy law.

In the multitude of my thoughts within me thy comforts delight my soul.

I know, O Lord, that thy judgments are right: and that thou in faithfulness hast afflicted me.

It is good for me that I have been afflicted; that I might learn thy statutes.

Before I was afflicted I went astray; but now have I kept thy word.

There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

To be carnally minded is death: but to be spiritually minded is life and peace.

He that spared not his own Son, but delivered him up for us all: how

shall he not with him also freely give us all things.

Wherefore Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

No. 7.

Portions of Scripture suitable for reading to sick persons, arranged according to their subjects.

Affliction—The end of and proper way of receiving. Heb. xii. 1—11. Lam. iii. Job xxxiii. xxxvi. Ps. cvii. 1 Peter iii. 13.—iv. 19.

——Seeking God in. Ps. cxix. 25—40. 49—64. 105—120. 153 to the end. Job v. xxii.

——The benefit of. Ps. xciv. cvii.

Affliction—Patience under. Psalm cxxx. Heb. xii. 1—11. James v. 7—20. 2 Cor. iv. 7—18.

——Resignation to. Job i. ii. Lam. iii.

——Acknowledgement that it is less than it might have been, and prayer for deliverance. Ps. xxxi. Lam. iii.

——Prayer for deliverance from. Ps. vi. xiii. xxii. xxv.

——Thanksgiving for, and for deliverance from. Ps. xxx. cxix. 65—80.

——Thanksgiving for deliverance from. Ps. xviii. ciii. cxvi.

——*bodily*—Seeking God in. Ps. lxxvii. cii. Lam. iii.

——*bodily*—Prayer for deliverance from. Ps. xxxviii.

Age—Trust in God in old. Ps. lxxi.

Atonement—Necessity of. Lev. xvi.
——and sufferings of Christ. Isai. liii. Matt. xxvi. 36.—xxvii. 54.
——Faith in. Num. xxi. 1—9.
Backsliding—Against. Ezek. xviii. 20—32. xxxiii. 12—19. Rom. vi. 1. 1 Cor. x. 1—14.
Blessings—Christian, and duties. Eph. ii. Col. i. 9—23.
Charity. 1 Cor. xiii.
Church—The. Matt. xiii. 24—30. John xv. 1—10. Eph. ii. 1 Cor. xii. 12—27.
Circumspection and watchfulness in prospect of Christ's coming. 1 Thess. iii. 7.—v. 11. Rev. ii. iii.
——and watchfulness in prospect of our rest. Heb. iii. iv.
Confidence in God—The blessedness of. Psalms xxxvii. xl.

Confidence in God and love to Him. Psalms xxvii. xlii. lxxi. lxxiii. lxxxii. cii. cxix. 89-104. cxxxviii.

Death—Against the fear of. 1 Cor. xv. 39—58. Ps. xxiii.

——Feelings in prospect of. 2 Tim. iv. 5—18. Ps. xxiii.

Dependence on Christ. John xv. 1-10.

Duty of Christians. Matt. v. 13—20. Rom. vi. John iii.

——and blessings. Eph. ii. Col. i. 9—23.

Faith and prayer—The blessedness of. Ps. xxxiv. cxlv. Matt. vii. 7—14. Luke xviii. 1—8.

——Examples of. Heb. xi.

——imputed for justification. Gen. xv. Rom. iv. Gal. iii.

——shown by works. Gen. xxii. James ii. 14—26.

Fearing God—The blessedness of. Ps. xxxiii. 13—22. xxxiv. xxxvii.

Forgiveness of sin—The goodness of God in. Ps. ciii.

——through Christ. Acts xiii. 26—41. Rom. iii. 20.—iv. 13.—v. 11.

Godliness—The blessedness of. Ps. i. xxxiii. 13—22. cxix. 1—16. Prov. i.—iii. Matt. v. 1—12. Rom. viii.

Heaven—The hope of. Psalm xvi. 6—12. xxiii.

——The glory of. Rev. iv. v. vii. xxi. xxii.

Heavenly mindedness and obedience. Col. iii. iv.

Humility. Luke xviii. 9—17.

Judgment—The last. Matt. xiii. 24—30. 36—43. 47—50. xxv. 14—44. 2 Pet. iii. Rev. xx.

Law of God—The extent of the. Matt. v. 21—48.

Lord's Supper. Matt. xxvi. 26—39. John vi. 22—65. 1 Cor. x. 16, 17. xi. 17—34.

Love of Christ. John xv. 9—17. 1 John iv. 7—21.

Love of God to man. Rom. v. 1—11. viii. 28—39. 1 John iii. iv. 7—21.

——typified in Abraham. Gen. xxii.

Mercy of God. Isai. lv. Luke xv.

Obedience more important than observances. 1 Sam. xv. Luke xiii. 23—30.

——more important than privileges. Matt. vii. 13—29. Luke xiii. 23—30.

Omnipresence of God. Ps. cxxxix.

Pardon and sanctification—A prayer for. Psalm li.

Penitence and teachableness. Ps. xxxii.

Practice what you hear. Matt. vii. 13—29. xiii. 1-23. James i. 22-27.

Prayer and faith—The blessedness of. Ps. xxxiv. cxlv. Matt. vii. 7—14. Luke xviii. 1—8.

Redemption. Gen. iii. Rom. v. 12-21.

Religion—The importance of. Matt. xiii. 44—46. vii. 13, 14. xxii. 1—14. xxv. 1—30. Luke xiii. 1—9. 23—30. John iii. 1—13. iv. 1—24.

Repentance—Exhortations to. Isai. i. Luke xiii. 1—9.

——The benefit of. Ezek. xviii. xxxiii. 1—19. Luke xix. 1—9.

Resignation to our condition. Matt. xx. 1—16.

Sanctification and pardon—A prayer for. Psalm li.

Sin—The heinousness of. Gen. i. 26—31. ii. 8—17. iii. iv.

——The remedy for. Gen. iii. Rom. v. 12—21. Num. xxi. 1—9.

——Christians may not live in. Rom. vi. viii. 1—13.

Sinfulness of man. Rom. i. 16.—iii. 20. vii. 7—24.

Singleness of mind necessary. Matt vi. 19—34. Mark ix. 43—50. Luke xiv. 15—35. John iii. 1—21. James i. 1—21.

Sufferings and atonement of Christ. Isai. liii. Matt. xxvi. 36.—xxvii. 54.

Temptation—Resistance to. Gen. xxxix. Dan. iii. vi. Matt. iv.

Trials—The way to improve by. James i. 1—21.

Types of Christ. Isaac, Gen. xxii. The scape-goat, Lev. xvi. The High priest, Lev. xvi. Heb. ix. 1—14. The brazen Serpent, Num. xxi. 1—9. John iii. 14, 15.

Vainglory to be avoided in good works. Matt. vi. 1—18.

Watchfulness—The necessity of. 1 Cor. x. 1—14.

——*and circumspection* in prospect of Christ's coming. Mark xiii. 24—37. 1 Thess. iii. 7.—v. 11. Rev. ii. iii.

——in prospect of our rest. Heb. iii. iv.

Word of God—The benefit of. Ps. xix. 7—14. cxix. 121—144.

Worldly cares—Against. Matt. vi. 24—34.

No. 8.

Prayers for the different contingencies of sickness.

In the beginning of sickness.

O ALMIGHTY God, merciful and gracious, who in thy justice didst send sorrow, sickness, and death into the world, as a punishment for man's sins,—and hast ordained that all should suffer, not to destroy, but save; so that justice may minister unto mercy, and short afflictions make us meet partakers of an eternal weight of glory: As thou hast been pleased to visit this thy servant with sickness of the body, so turn this

visitation to the advantage of his soul; that by repentance towards God, and faith in our Lord Jesus Christ, he may obtain mercy and pardon, and by the paths of holiness may attain to the hope of eternal glory. Support, O Lord, his spirit, that he may not sink under the weight of thy afflicting hand; and so direct and sanctify his thoughts that the chastisement of his sin may be to him a school of godliness. Cause him to conduct himself as a son under discipline, humbly and obediently, evenly and patiently, that he may be brought by this means nearer unto thee: that, if he shall recover his former health, he may return to the world with greater strength of spirit, to run a new race

of stricter holiness; or, if he shall pass hence through the gates of death, he may rejoice in the hope of being admitted into that heavenly society, in which all thy saints and servants shall be comprehended to eternal ages. Grant this, O Lord, for Jesus Christ's sake, our blessed Lord and Saviour.

For spiritual improvement by sickness.

O MERCIFUL Father, who scourgest those whom thou lovest, and chastisest those whom thou wilt receive; Let thy loving correction purify this thy servant, and may his present humiliation make him fit for greater favour. Teach him in this school of affliction to learn thy sta-

tutes. May the apprehension of thy displeasure cause him to seek thy face more earnestly; and when his heart is cast down within him, lead him unto that blessed Saviour, with whom he may find rest. Let thy rod awaken him from all lukewarmness and security in sin, and make him to feel that thou chastisest him for his profit, that he may be partaker of thy holiness. Teach him, by this proof of thy fatherly care, to be more watchful over himself for the time to come, and to redeem the time past by double diligence for the future. Let the remainder of his life be thine, and let nothing separate him from thy love and service: but let it be his greatest care and study to prepare for eternity: that

so he may be on his watch all the days of his appointed time, and be ready to depart whensoever his Lord shall call him. Grant this, O Lord, through the atonement and mediation of Jesus Christ our Redeemer.

For thankfulness in sickness.

O Lord, thou art wonderful both in thy mercies and in thy judgments; thou dealest not with us after our sins nor rewardest us according to our iniquities. Grant, we beseech thee, unto this thy servant, that the sense of thy infinite goodness may never depart from his mind, so that his present sufferings may not cause him to forget thy former mercies bestowed upon him. Let the re-

membrance of those many and great blessings he has so long enjoyed now move him to humility and patience, and cause him cheerfully to resign himself to thy blessed will under all the dispensations of thy providence, however grievous they may be to his frail nature. And teach him, O Lord, not only resignation under thy fatherly corrections, but also thankfulness to thee for them; being well assured that all thy chastisements are proofs of thy love, and that it is good for us to be afflicted. These, and all other things which thou seest to be needful for him, we ask in the name and through the mediation of thy dear Son Jesus Christ our Lord.

For a blessing on the means made use of for a sick person's recovery.

O GRACIOUS Lord, by whose word man lives, and not by any human means alone; who hast also created various plants and minerals for the lightening of the pains, and the removal of the disorders to which our bodily frame is subject; and hast endued the sons of men with knowledge and skill to apply those instruments which thy hand hath provided: Direct, we beseech thee, the counsels of those who are endeavouring the recovery of this thy servant, and prosper the means which are employed to give him ease and strength. But let not his confidence in them lessen any thing of his dependence

upon thee; but make him sensible that every good gift is from thee, and that it is thou that givest us help in time of need. To whom, therefore, but to thee should we flee in the day of visitation? since it is thy blessing only that maketh the means we use effectual; and however vain the use of them is without thee, if thou biddest, even things or accidents we do not think of or regard shall recover us, and bring us back to our accustomed strength. As, therefore, it is their part, who administer to thy servant, to use their ability and care, so let thine, O God, be the blessing, to his relief and comfort: which, if it shall please thee to grant, then teach him, O Lord, to regard them as thy in-

struments, and to own thee as the Author of every benefit, and unto thee render all thanks and praise, through our Lord and Saviour Jesus Christ.

For the Grace of Patience, and a suitable demeanour towards friends and attendants.

O MERCIFUL Lord, it hath pleased thee in thine infinite wisdom and goodness, to lay upon this thy servant a heavy weight of affliction: but, O Lord, give him grace not to repine thereat, nor to be weary or faint in his mind; but to consider thee, O blessed Jesus, in all thy pilgrimage and sufferings here upon earth, before thou enteredst into thy glory. If relief does not come from thee so speedily as he would desire, enable

him still to hold out, and with patience wait for it. Make him to rest satisfied even with the bitterest dispensations of thy providence, and let no pains or sufferings ever drive him from thee. And together with patience towards thee, give him meekness, O merciful Lord, towards all those who minister to him, or attend about him. Keep him from a froward opposition to their good counsels, or hasty impatience towards their kind endeavours. But teach him to receive with a thankful heart their good offices, to pray unto thee to reward them, and to be cheerful and complying towards those who serve and assist him in this time of his necessity: so that this thy visitation may turn to good for all, and

knit their hearts together in the bonds of charity and goodwill and holy love, in thee our Lord, to whom, with the Father and the Holy Ghost, be all honour and glory, now and for evermore.

For preparation and readiness to die.

O Lord, what is our life, but a vapour, which appeareth for a little time, and then vanisheth away? Even at the longest, how short and transitory, compared with eternity! And when we think ourselves most secure, we yet know not what a day may bring forth, nor how soon thou mayest come, before we are aware, to call us to our last account. Quickly shall we be as water spilt upon the ground, which cannot be gathered

up again. Quickly shall we be snatched away hence, and our place here shall know us no more. Our bodies shall soon lie down in the grave, and our souls return to God who gave them. And yet, O Lord, how unmindful are we of our departure! how negligent in our preparations for eternity! Turn thou us, O good Lord, and so shall we be turned. So teach us to number our days, that we may apply our hearts unto wisdom. In the days of our health and strength let us remember how short our time is; and when we change from health to sickness, teach us to set our houses in order and to prepare to meet our God. Quicken thy servant, O Lord, to a serious and faithful consideration of these things,

now that thou hast brought him to a nearer acquaintance with them. Instruct and assist him to set his affections on heavenly things, and to make his peace with thee: so that whether it shall please thee to grant him length of days, or to cut short his mortal career, he may be prepared at all times willingly and cheerfully to resign his soul into thy hands in hope of a blessed immortality, through him who died, and rose again, and ascended into heaven, thy Son Jesus Christ our Lord.

For a person whose sickness continues long upon him.

O Lord, look down, we humbly beseech thee, with an eye of compassion on thy servant, who hath

lain so long under thine afflicting hand; and in proportion as the outward man is brought low, so much the more be pleased to support the inner man by the gracious assistance of thy Holy Spirit. Give him a firm conviction of thy fatherly love towards him, so that he may entirely confide in thee, and absolutely resign both soul and body to thy wise disposal. Give him unfeigned repentance for all the errors of his past life, and stedfast faith in the atonement of thy Son Jesus Christ. Grant unto him a comfortable assurance of the truth of all thy precious promises and a well-grounded hope of everlasting happiness. We know, O Lord, that nothing is difficult unto thee, and that it is in thy power to raise him

up again from this lingering sickness, and restore him to his former health. Be pleased, O gracious Father, to listen to our prayers in this behalf. Bless the means made use of for the support of his spirits and the recovery of his strength. Give him refreshment under weariness, and ease from pain, or else strength and patience to endure them. Help him thankfully to remember thy past loving kindness, and to trust in thy goodness and submit to thy wisdom, and to bear with an equal mind what thou thinkest fit to lay upon him; and so to improve in every Christian virtue that he may be enabled to say from happy experience, It was good for me that I was in trouble. Unto thine infinite mercies we commend

him, trusting that thou wilt hear our prayers, and send thy Holy Spirit to be his comforter, and thy good angels to be his guardians, and assist those who are to advise the means for his restoration, and bring him, if it be thy good pleasure, to praise thee again in the assemblies of thy people: and whensoever it shall please thee to call him hence, grant that he may join the general assembly of the blessed in paradise, through Jesus Christ our Lord and only Saviour.

Lord's Prayer

For the sick person when he finds any abatement of his disorder.

ACCEPT, O gracious God, our united thanks, for abating the strength of the disorder with which it hath pleased thee to visit thy servant, and giving

him some hope of being raised up again to praise thee in the great congregation. Blessed be thy name, that he hath not made his bed in the dust, but is still continued in the land of the living. And, O thou Preserver of men, go on, we beseech thee, to perfect his cure and to grant him complete and speedy restoration. And visit him, in the mean season, with thy heavenly light and consolation from above. Give him a due sense of thy lovingkindness to him, and grant him grace to devote unto thee that life which thou hast spared, and to serve thee faithfully with his restored strength; that so, whether in sickness or in health, whether in prosperity or in adversity, he may be at peace with thee, and walk in the

light of thy countenance. Endue him, O Lord, with a patient mind, so that he may quietly wait for his recovery in thy appointed time; and enable him to bring forth the fruits of the Spirit in meekness, and thankfulness, in devotion and obedience towards thee, and in Christian kindness towards all, through Jesus Christ our Lord.

For a person suffering under any grievous pains.

O God, our refuge and strength, who art a present help in trouble, We beseech thee to look graciously upon this thy servant in the extremity of his pain, and send him ease and comfort. His sorrows are increased, and his soul is full of trouble, and he has none to flee unto, to mitigate his

agonies, but unto thee. He humbly owns that his sufferings are far less than he has deserved; yet, since they pierce deep, and are almost too heavy for him to bear, we presume to call upon thee for succour, and to entreat thee not to correct him in thine anger, lest thou bring him to nothing: for if thou shouldst be extreme to mark what is done amiss, O Lord, who can abide it? Be pleased, O gracious God, in thy great mercy to strengthen and support him with the consolations of thy Holy Spirit; and lay not more upon him than thou wilt enable him to bear. Give him grace never to murmur nor repine under any degree of suffering thou seest fit to lay upon him. Work in him a meek and quiet

submission to thy will, that he may wait with patience until thou seest fit to deliver him. Suffer not the extremity of his pains to drive him to any rash or unbecoming expressions, or to cause him to entertain hard thoughts of thy gracious and wise providence: but, whatever evils or sorrows he feels, may he still love thee, and trust in thee, even when thou art smiting and correcting him. And when thy wise and gracious ends in afflicting him are accomplished, give him, we beseech thee, a fresh occasion to rejoice in thee, by their entire removal, through our only Mediator and Advocate, Jesus Christ our Lord.

For an aged person.

O Lord God, in whose hands are the issues of life and death, who at thy sovereign pleasure cuttest off some of thy creatures in the flower of their life, and lengthenest out the days of others even to old age, we humbly thank thee for thy goodness to this thy servant, in that thou didst not cut him off in sin and neglect of thee, but hast graciously given him time and opportunity of repentance. Teach him, O Lord, to see and feel thy mercy towards him, and to employ every moment which thou still vouchsafest to him in making his peace with thee, and working out his salvation. Give him a knowledge of himself and of his past sin and neg-

lect, and a deep feeling of thy love to him, and of his ingratitude towards thee. Grant him grace not to cloke or dissemble his sins before thee, but to search out his heart and to try his spirit: that so faithfully confessing his transgressions, and casting himself only on thy mercy through Christ, he may obtain a full forgiveness. And teach him, O merciful God, not only earnestly to seek for the pardon of his sins, but also to strive and pray without ceasing for that holiness of heart without which none can see thy face in peace. Cleanse his soul from all its corruptions, and transform it into the likeness of thy Son Jesus Christ; that after thy long forbearance towards him, he may not still die in

darkness of sin, but may be purified by thy Holy Spirit, and fitted to dwell with thee in glory. Give him grace to submit with patience to every pain and affliction thou still hast in store for him. Support him under the infirmities of old age. Keep him from covetousness and fretfulness, and all unreasonable fears and cares. Wean his affections from things of this world, and draw them towards heavenly things. Teach him to resign himself and all his concerns into thy hands, and thankfully to wait all the days of his appointed time, until his change come. Thus humbled by the consideration of his sins, and thankful for thy love in sending thy Son to shed his blood for him, pardoned by

thy mercy for his sake, and cleansed by thy Holy Spirit, may he in thy good time depart from this life in humble and thankful hope, through the merits and intercession of Jesus Christ, thy Son, our Lord.

For another aged person.

O Lord God, the Father of mercies, we humbly thank thee for thine abundant mercies bestowed upon this thy servant. Truly goodness and mercy have followed him all the days of his life. The times have fallen unto him in pleasant places, and thou hast given him a goodly heritage. By thy goodness neither in childhood, nor in youth, nor in full age, nor in the decline of life has he fallen away from thee; but by the grace of

thy Holy Spirit, by thy providential dealings with him, by the use of the means of grace which thou hast ordained, the seed of a new life which thou didst plant within him has produced first the blade, then the ear, then the full corn in the ear. And now, O heavenly Father, we pray thee still to be with him, and to fit him more and more for thy heavenly kingdom. Grant him to show to those around him abundant fruits of the sanctification of thy Holy Spirit, in love and meekness and gentleness, in peace and joy in thee, in thankfulness and patience and holy resignation. Grant him all needful strength and consolation, in weariness and suffering. Grant him to look forward in assured hope of rest in Jesus

and pleasures at thy right hand for evermore. And when it shall please thee to take him hence, may thy holy angels guard his soul, and conduct him to a place amongst the blessed. Grant this, O gracious Lord, through the merits and intercession of him, who hath triumphed over death and in our nature ascended into everlasting glory, thy dear Son Jesus Christ our only Redeemer and Saviour.

For a person bedridden.

O Lord our God, the Father of mercies, who, according to thine infinite wisdom measurest out to each of thy children the time and manner of his probation upon earth; Have compassion, we entreat thee, on the helpless condition of this thy ser-

vant. Support his spirits, when they are ready to droop and sink: refresh his mind, when it becomes wearied with perpetual confinement. Give sleep to his eyes and rest to his uneasy thoughts. Cause him to commune with his own heart and with Thee, to meditate on all thy gracious dealings towards him, and to search and try his ways, that he may see wherein he has erred, and may turn unto Thee with all his soul and all his strength. Let this long continued trial be the means of purifying his soul, and preparing him for the enjoyment of thy holy presence. Make him thankful that thou hast now withdrawn him from the world, with its cares and temptations, and given him the opportunity of fixing

his thoughts on the concerns of his immortal soul. Grant, O Lord, that he may not abuse thy longsuffering by murmuring and impatience, but that he may employ the leisure and retirement thou hast given him to make his peace with Thee, and to obtain by thy holy inspiration a fitness for the enjoyment of a heavenly inheritance, through thy mercy in Jesus Christ, our Saviour and Redeemer.

For a person insensible.

O MOST merciful Father, who knowest the frailty of our condition, in whose hand it is to darken the understanding of the wise, and to enlighten the soul of the insensible; Look down, we beseech Thee, upon

thy servant, whose mind thou hast shut up from all things around him. Hear our prayers for him who is now unable to pray for himself, and be pleased to scatter the clouds which now darken his understanding; so that, if he has not hitherto made his peace with thee, he may have more space vouchsafed to him for repentance, or if thou hast already reconciled him to thyself, and made him fit to dwell with thee, he may be enabled to shew forth thy loving-kindness towards him. But if it be thy will to remove him hence without restoring light to his understanding, O pardon, we beseech thee, all his offences, and receive him to thy mercy, for the sake of thy well-beloved Son, Jesus Christ our Lord.

For a person recovering.

O MOST mighty God and merciful Father, we acknowledge thy goodness to thy servant, whom thou hast raised up from the dangerous sickness with which it has pleased thee to afflict him. Blessed be thy name that, although thou hast chastened and corrected him, thou hast not given him over unto death, but hast given him new opportunities of rectifying his errors, and reforming whatever is amiss in him. Let the remembrance of this thy goodness never fade from his memory, but preserve in him a constant and grateful sense of the great obligation under which he lies, to devote the remainder of his days faithfully to

thy service. Make him every day more careful over himself and his own heart, and more zealous for thy glory and the good of others. Let not the return of health cause him to return to the love of sin or the world; but let his experience of the vanity of all earthly things in the day of affliction cause him to desire above all things to be thy faithful servant from henceforth and for ever: so that for the remainder of his days he may have the testimony of a good conscience, and may be prepared to depart this life whenever it shall please thee to call him hence. Grant this, O gracious Lord, for the sake of Jesus Christ, our only Mediator and Advocate.

Consolatory devotions to be used with the Friends of a deceased person.

SORROW not, brethren, for them which are asleep, even as others who have no hope: For if we believe that Jesus died and rose again; even so them also which sleep in Jesus will God bring with him.

It is the Lord; let him do what seemeth him good.

The days of man are gone like a shadow, and he is withered like grass.

Though the righteous be prevented with death, yet shall he be in rest.

He is numbered among the children of God, and his lot is among the saints.

The honourable age is not that

which standeth in length of days; nor that which is measured by number of years: But wisdom is the grey hair unto men; and an unspotted life is old age.

Precious in the sight of the Lord is the death of his saints.

The righteous is taken away from the evil to come.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And for-

give us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Psalm.

To be selected at discretion.

Lessons.

2 Sam. xii. 15—23; or
2 Cor. iv. 11.—v. 9.

O Lord God, who art just in all thy dealings with thy children, and in thy mercy sparest us from many sorrows which our iniquities deserve; Be pleased to give thy servants grace with all humility and patience to submit to this dispensation of thy divine providence: and enable them so to sanctify this bereavement to their own

spiritual benefit, that thy grace may henceforth bring forth more abundant fruit in their hearts and lives, and they may thankfully confess from happy experience, that the house of mourning is better than the house of feasting. Let the sight of the change of him whom thou hast removed make us all more mindful of our own change. Let his death impress us with such a lively sense of our mortality, as may cause us from this time to die to this world, and make our stay here a constant preparation for a better.

Let the remembrance of whatever good his surviving friends have seen in him draw them on to follow his example. Let the hope which they have that he is at rest and peace

amongst the blessed cause them to press with more earnestness towards the mark for the prize of our high calling in Christ Jesus. Let them not repine at their loss, or at the disappointment of their hopes and expectations; but give them grace submissively to resign him into thy hands who gavest him to them, and to place their affections more stedfastly on those unchangeable things which are above.

Thou hast shown unto us in his removal that death is the end of all men, and that none can know the time of his departure: Grant us therefore grace so always to bear in mind the shortness and uncertainty of life, and the never ending duration of eternity, that we may make it our

daily business to be prepared, whenever thou shalt call us away. Help us to despise the world, and the things of the world; to abhor that which is evil, and to cleave unto that which is good; to delight in thy holy word, and in the ordinances of thy house; to study and observe thy law, to cultivate communion with thee, to promote thy honour and the salvation both of ourselves and others; so that when we go the way of all the earth, we may be with Christ, and finally attain thy everlasting glory, through Him who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

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THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN

IN HOUSES.

The Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-Day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:

First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured,) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer:

Then shall be said, all kneeling,

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Then shall the Priest say,

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him*, and sanctify *him* with the Holy Ghost; that *he*

being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find: knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock: that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal

kingdom which thou hast promised by Christ our Lord. Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptise them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words:

N.——I baptise thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection: and that finally, with the residue of thy saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again.

Our Pattern. 163.

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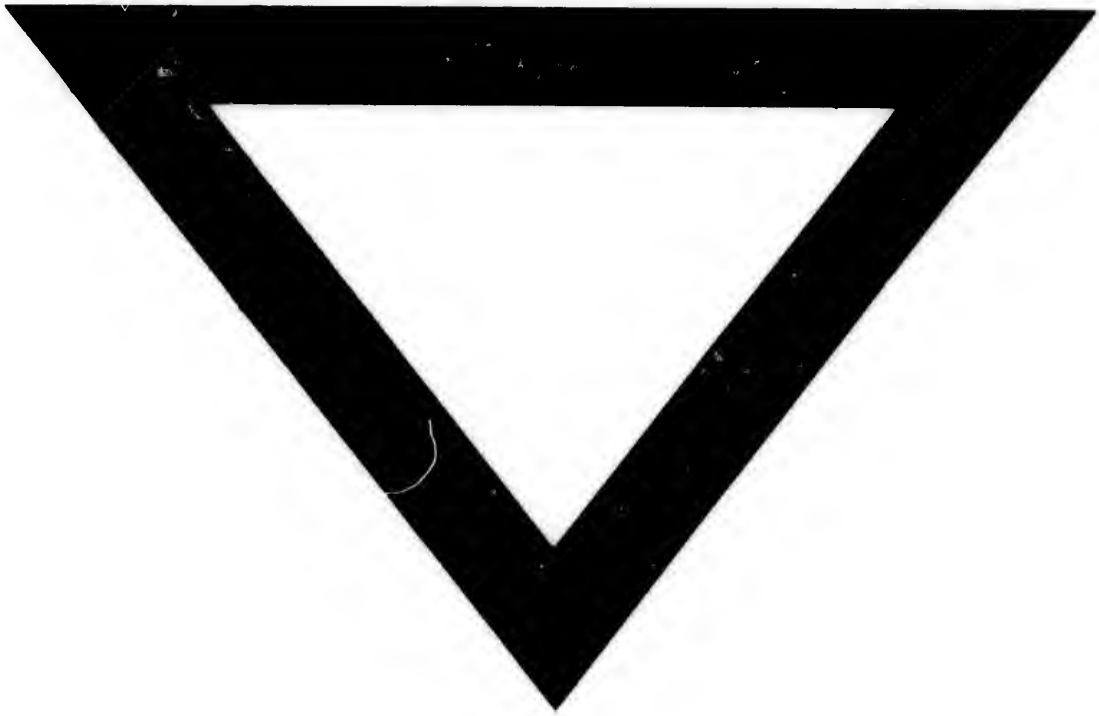
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